THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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THE ANGEL'S MISSION.

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of water."—JOHN.

In the 4th chapter of his Book of Revelation, John informs us that he heard a voice saying to him, "Come up hither, and I will show thee things which must be HEREAFTER." In spirit, he obeyed the call; and in his book he describes the visions which he then beheld. That which we have cited at the head of this article was one of them; and thus the fact is obvious that, in common with the others described, it had relation to events which were to transpire in the *future*. It was therefore a *prophetic* vision that John beheld, which was to be fulfilled "hereafter," in the "hour" of God's "judgment." He saw, in that vision, "another angel fly in the midst of heaven."

And what was the mission of this predicted angel? *To preach the Gospel.* "What!" some may exclaim—"an *angel* preach the Gospel?" Yes: so John informs us. He speaks plainly of the angel's "*having the everlasting Gospel to preach.*" To whom? The answer is clear, in his own words—"*Unto them that dwell on the earth.*"

In order to elucidate this subject in as full and clear a manner as its importance requires, we will first put the question, *What is the Gospel*, which the angel was commissioned to preach to them that dwell on the earth in the hour of God's judgment?

Says one—The Gospel means "the power of God unto salvation." To avoid misapprehension, we would observe, in reference to this supposed definition, that such is indeed the operative characteristic of the Gospel, but not its signification. The Gospel is, *instrumentally*, and and *in effect*, "the power of God unto salvation." (Rom. i. 16.) This is what the Apostle means in making the statement. He is not giving the definition, but the character and working result of the Gospel. The same writer describes "the preaching of the cross" as being "foolishness" to them that perish; but to them that are saved he declares it to be "the power of God." (1 Cor. i. 18.) He, of course, does not mean that "the preaching of the cross" *signifies* "foolishness" or "the power of God;" but simply that its rejectors account it as "foolishness," while to those who receive it and are saved by obedience to its requirements, it is, in its result, the manifestation of "the power of God." The same Apostle (v. 24,) also speaks of "Christ"

as being "the power of God and the wisdom of God;" not that he wishes us to infer that "Christ" *means* "the power of God and the wisdom of God," but that Christ manifests the power of God—exhibits and demonstrates Divine wisdom. These passages, then, serve as illustrations of his meaning in the one already alluded to—"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." In other words, the Gospel of Christ is the MEANS by which God is enabled, in justice to himself, and in mercy to man, to save all who will accept His Divine overtures. To "every one that believeth" the Gospel in reality, God's willing "power" to save is thus manifestedly proved and exercised. The Gospel, therefore, is the exemplification or instrumental means of the display of God's "power" to the true believer.

The word rendered in our version "Gospel" literally signifies *good news*, glad tidings, or joyful intelligence — a message of welcome, hope-inspiring character; and it is used in the New Testament to represent the *Divine Plan of Salvation*—the New Covenant scheme of man's redemption, through the sacrificial atonement of Christ, made available to all mankind on condition of their faith, repentance, and obedience.

But, exclaims one, What necessity is there for an angel to be despatched from heaven to preach this Gospel, or Divine Plan of Salvation, when the Gospel is already on the earth, and has been ever since the days of Christ? To this objecting query we reply—The historic form of the Gospel plan may have been in existence in manuscript or printed books of Scripture; but the mere verbal or skeleton *form* of the Gospel is one thing, and the living and "everlasting" *spirit* of it another. The former may have been enshrined in libraries, shrouded in learned mystery, and even idolized by its professed votaries: it may have been, as it were, daguerreotyped, and copies of its outer form carried by the four winds of heaven to the uttermost corners of the earth; or it may have passed through the hands of learned commentators of all "denominations," each one making his own improvements upon this feature or upon that, and each one stereotyping his own version of the Gospel system, and proclaiming the same to the world as "the pure Gospel of Christ." But, we would ask, is this preaching *the Gospel*—the primitive plan of salvation? Alas, no. Each sect and party has its own gospel, or its own model-image of the Gospel: but oh, how perverted!—how distorted its features!—how unlike the divine original! And even if the verbal *form* of the Gospel had been preserved and preached, where do we find its *spirit* manifested? Where can the living spirit and *power* of the Gospel be found on the earth? Let the different classes of sectarians, who *profess* to adore and venerate the Gospel, answer for themselves. Let them point out any class of professed Christians who possess and enjoy the original gifts and blessings of the Gospel, and who are actuated and inspired by the spirit of the Gospel, as the ancient Saints of the Lord were, and we will then show where the "everlasting Gospel" is truly known and obeyed. But such cannot be found. The original Gospel in its purity and power is not known in the so-called Christian world. Its outward form, or rather the sectarian, denominational *models* of its form, may be exhibited by self-authorized priests of the day to public view, both by preaching and writing; but its spirit is not there: and even if the primitive form were really preserved in its original entirety, in the professed Christian Church, it could only be regarded as a mere body, destitute of life. From that body the spirit has long been absent, and on its cold brow might be written the mournful "*Ichabod!*"—for the glory has departed.

(To be continued.)

ORIGIN OF THE TERMS "CHRISTIANS" AND "MORMONS."

(Concluded from page 197.)

Circumstances are, in these respects, with the Latter-day Saints, much the same as those experienced by the Former-day Saints. The world know them not

in their true character. They are recognized only as "Mormons," or "Mormonites."

The Saints were called "Mormons" first in America, simply because they believed in the Divine inspiration of the Book of Mormon and in the truthfulness of the doctrines and principles revealed in its pages. Many, from a thorough conviction of the truths of the Gospel made known in that book, and of the power of the same manifested in the progress and character of the Latter-day Work, have been, not merely "almost," but altogether "persuaded" to become what the world derisively calls "Mormons." And although numbers have been and are called upon to suffer persecution for the sake of their religion, they, like the Saints of old, are not "ashamed," but rather "glory in tribulation," well knowing that all who nobly and valiantly take up their cross and follow their Master through evil as well as good report, willingly sacrificing themselves for His sake and the Gospel's, shall ultimately be glorified, and crowned, and privileged to live and reign with him in his celestial kingdom.

We, as a people, justifiably disavow the appellation of "Mormons," not from any dislike to the name itself merely, but simply because it is not our true title, and is otherwise too exclusive and narrow in its signification. It is by no means adequate and comprehensive enough to express our character as a people. We do not in any way confine ourselves to the Book of Mormon. It is not the alpha and omega of our faith. We have far greater right to call our religious enemies "*Bible*-ites" than they have to call us "*Mormon*-ites;" for they profess to acknowledge the Bible as the sum total of all revelation, and with them it is "The Bible, the whole Bible, and *nothing but the Bible.*" We, unlike them, but nevertheless like all Former-day Saints, believe in all past, all present, and all future Divine revelation. We believe the Bible (with a far stronger assurance of faith than our professed Christian opponents) to have been a revelation from God, or rather a collection of revelations and historic records: we also believe the Book of Mormon to be a volume of similar character: we likewise believe the Book of Doctrine and Covenants to be what it professes to be—a collection of doctrinal and other revelations pertaining to the work and people of God now upon the earth: we believe in all other revelations which God from time to time sees fit to give his people, through his authorized channel—the holy Priesthood; and we believe that He will continue to reveal His mind and will, through his legal servants, to his acknowledged people, through all time to come. Taking this view of the matter, then, how can a term of such narrow signification as "Mormons" be considered adequate to express a faith so comprehensive—a theological system so expansive as that which characterizes the religion of the Latter-day Saints?

The professing successors of Former-day Saints have, it is true, as before remarked, adopted the appellation of "Christians," notwithstanding its having been originally given to the Saints as a by-name of contempt, because there was nothing in the mere name itself objectionable, and because it was the name by which they were commonly known and acknowledged in the world. But we are not therefore desirous, on similar grounds, to adopt and patronize the cognomen of "Mormons," or recognize it as a fitting title for the latter-day people of God, however harmless the term may be in itself, or however much we may be distinguished and known by it in the world. We acknowledge no name but that which truly and rightfully distinguished God's people in all ages of the world, as before observed,—namely, that of *Saints*. Our proper designation, as a Church, is not to be given by our enemies. We do not admit their right in this matter. The God whom we worship, and whose people we are, has alone the prerogative to give us that, even as a parent has the sole right to give his child a name. And while we ignore the right of others to dictate our title, we do not even claim the privilege ourselves. Revelation has decided that point. The word of the Lord, through his Prophet and Revelation, was as follows:—"Thus shall my Church be called in the last days, even the Church of Jesus Christ of Latter-day Saints." This, then, is our name, and none other will we own. Our enemies may stigmatize us how they please, but we heed them not. We no more heed their taunting reproaches and contemptuous raillery than we do the patterings of a hail-shower or the whistling of the wind.

And we would, in conclusion, advise

our brethren, the Elders, the nature of whose calling necessarily brings them often before the public, not to pander to, but to discourage and distinctly disclaim the inappropriate and exclusive title of "Mormons," which the Gentiles have fixed upon us as a brand. Not that we should be too rigid and unnecessarily tenacious and formal in the matter; for, at times, it is wisdom to accept an opponent's terms rather than appear to cavil at mere words, or evince a disposition to misunderstand his meaning. We do not wish to quibble and "make a man an offender for a word;" but we want the world to know our true position and character. We desire to call ourselves by the right name, and we desire others to do the same. As we belong to the Church of God, we wish to call ourselves and to be called by the name which He himself has given us — "Latter-day Saints." The Latter-day Kingdom, spoken of by the Prophet Daniel as ultimately bearing universal sway, is to be possessed by the recognized people of God, not as "Mormons," or as a sect of any kind, but as "Saints,"—even "*Saints of the Most High.*"

DIRECTION OF A WORLD.

(*Continued from page* 182.)

CHAPTER III.

War—all war!—the ceaseless war of Life!
The earth is but a monster battle-field!
Strife—all strife!—a fratricidal strife!
The strong engages and the weak must yield!

War upon humanity well nigh fills up the whole history of the world. All nations have engaged in it. They have wasted their resources, spent their best strength, and exhausted their greatest powers of mind in a fratricidal strife. Ten times ten thousand Cains have dipped their hands in their brothers' blood, while mother Earth has been gorged with the sickening feast of her children's gore.

But the conflict of the sword is not the only nor the greatest war upon humanity. There is a strife in society more exciting and feverish, more subtle and victimizing, more extensive and continuous than the strife on the ensanguined battle-field. It is that universal, social, religious, political, and intellectual war which rages every day, in all nations, between all parties, and with every individual. There have been but few exceptions in the history of the world. Mankind have generally engaged in it. Aye, they have been drawn into the fratricidal strife as into a vortex which whirled them down and bound their powers of resistance. They have been hurried on in the mad direction which society has taken, without power to turn the course or to withstand the current. The only class that may be said not to have warred against humanity is that composed of the holy martyrs, Prophets, and self-devoted mortals, who, while they laboured for the good of mankind, have been especially victims of the general strife.

It is not the design of this chapter to tell how nearly every man is in some manner combatting his neighbour,—how master competes with master, man with man, and nation with nation,—how sect contendeth with sect, party with party, and member with member,—how society makes prostitutes and criminals, and how these outcasts revenge themselves on society. Nor is it our design to attempt to enumerate all the elements that enter into this great fratricidal war. We shall leave that chiefly to the experience and imagination of our readers.

Life is indeed a battle! The instinct to conquest, increase, and extension is an irresistible tendency of our nature. It is one of the signs of man's immortality and of the infinite and insatiable capacities of mind. It is not a disposition which does not naturally belong to man—a disposition which is acquired after birth; but it is an inherent and the most powerful instinct of his being. It is not an appetite of artificial creation. It is more primitive than the animal craving for food; for the latter depends on the economy of man's physical constitution, whereas the former is an inherent, uncreated instinct of his spiritual being. It is the native disposition of the mind, which life only develops.

Shall we conclude, therefore, that the

human race are depraved in their very nature—that they are immortal devils—that their inherent disposition is to prey upon one another? Let us not so blaspheme the great creative Father. Let us not so libel humanity and its Divine Author. But let us rather believe that this disposition, noble in itself, has been perverted and viciously affected by the wrong direction which the world has taken.

We are not now considering that class who seem to manifest in their organizations a low, brutal appetite for murder, —though, were it our design, we could give views of them, and bring in a *pre-existing* state and action. But we are speaking of the battle of life in a national and social capacity — not of sneaking assassination, which all the civilized world condemns, but of that great universal strife in which all nations engage. This does not arise from a fiendish and cruel disposition in man. Millions lament the existence of such a state of things, but are forced to combat in self-defence and from the stern necessity of circumstances.

Foremost in this warfare on humanity are the leading and conquering spirits of our race. They have shown most intellectual and spiritual energy, manifested a will and power that existed but to subdue, and an ambition too big even for the limits of a world. The higher we ascend the scale of being, the greater is the manifestation of this instinctive aspiration to power, increase, extension, and conquest. It has not been the masses, impiously termed the "herd," that have created and kept the strife alive. It is true, they have been the fuel, but not so much the fire. It is the men of great spiritual energy and natural endowments —the princes of intellect, warriors, statesmen, kings, priests, capitalists, and leaders of the people generally, who have engaged mankind in a fratricidal war and lighted the world with an awful conflagration. But do we rail against this power and instinct, which in some have been manifested to an almost superhuman degree? No. It is in their perverted development and illegitimate direction that the evil has consisted.

The battle of life is also the battle of the Gods! But with them it is lawful progress, just increase, the subjugation of evil, conquests in creation, and triumphs in government. God, in rolling out the curtain of creation, and spangling immensity with worlds and systems, manifests the instinct and power of increase, extension, and conquest, in the sublimest degree. When Jesus conquered Death, he achieved a conquest more than human; and when the earth shall be redeemed, a victory greater than that gained by any earthly hero will encircle the brow of the mighty Conqueror. The battle of life among immortals is in a legitimate direction. They subdue creation, march onwards to progression, conquer evil, and increase and extend on righteous principles. But man turns the battle of life upon his fellow man, and makes war upon humanity!

How awful it is to contemplate the perverted direction of this instinct and power as manifested by the leading spirits of mankind. When Alexander conquered a world and wept that there was no other for him to conquer, he exhibited an almost supernatural energy misdirected. If we go to higher beings to see the perversion of this instinct and power, it is still more awful. How necessary it is, therefore, that the immense, varied, and infinite energies, dispositions, and powers of spiritual and eternal beings should be properly directed! How fearful the consequences when they are perverted and misdirected.

How necessary it is that God, whose benevolence, wisdom, experience, and legislative skill are alone adequate to the task, should stand at the head and lead mankind! How essential it is that the world should be under the true system of of government and moving in the right direction! Heaven, earth, and hell show the *same* powers and instincts travelling in the opposite paths and developed for good and evil. Mark the difference!

(To be continued.)

"WHOEVER is the original aggressor, a feud seldom continues long ere both parties are to blame. Even the aggrieved individual has something to concede; and the way to induce the other to acknowledge his greater offence is for him to confess his lesser one. It is the mark of a noble and ingenuous mind to confess an error and solicit its forgiveness."—*James.*

BUCHANAN'S REPORT ON THE UTAH REBELLION.

Congress having called upon the Administration to lay before the House information relative to the Utah question, Mr. Buchanan has responded to the demand.

The *New York Herald says*:—

"The call upon the President for information as to whether the people of Utah are in rebellion against the Federal authorities has been responded to. The documents, however, contain nothing of importance on the subject that is not familiar to the public."

Now, we must insist that this is placing matters in the wrong light. Congress should not have called upon the Administration for information as to whether the people of Utah *are* in rebellion; but it should, with the stern spirit of justice, have demanded information as to whether the people of Utah *were* in rebellion at the time that Government despatched an expedition to subdue that people by military force. Mr. Buchanan, on his part, should not have dared to cast so great a slur on American justice and the consistency of American laws, nor on the dignity of his high office, as to have attempted to prove that the people of Utah *are* in rebellion, until he had first shown, upon the strength of constitutional and adequate investigation, that the people of that Territory *were* in rebellion, and that his extreme measure was justifiable, lawful, and necessary. It would then have been time to consider events subsequent to and consequent upon that measure. But to leap over all this and stand upon a state of things of his own creating, to hide his own culpability, blundering, informality, and unconstitutional course in the issue,—to *drive* the people to the attitude of self-defence and indignant protestation against being made the victims of extermination and wholesale slaughter,—and then to triumphantly endeavour to show that they are in rebellion, is the most extraordinary burlesque on justice that the world has ever witnessed. It is like jumping over the judgment-seat, acting the character of "Jack Ketch" *impromptu*, and then complaining that the victim struggled. A most dignified character surely for the representative of a great nation, and a most novel and summary way of administering justice! To give another illustration:—A policeman goes into the house of an individual that is in some manner obnoxious to him or his friends, and commences to beat the man with his bludgeon; whereupon the assailed, to preserve his life, resists, and the judge condemns him for breach of the peace and an assault on an officer of the law.

Now, the whole matter hangs on the decision as to whether the people of Utah *were* in rebellion, and whether Mr. Buchanan's course has been justifiable, constitutional, and duly formal. If they *were* in rebellion in point of fact, but, instead of being legally shown by a constitutional investigation, that fact has only been assumed, and upon this assumption the Administration has unwarrantably acted, and consequently committed itself to an unlawful and informal policy, then that error should, even now, be remedied, and all further movements suspended, until due investigation shall have given a proper basis to further proceedings. If such investigation should be found to establish the fact, which the Saints indignantly deny, that the people of Utah *were* in rebellion, then they should be punished accordingly. But we protest against pre-judgment of the case, and an assumption of guilt, especially when the accused continues to plead not guilty. We insist, also, that the point at issue is not whether the people of Utah *are*, but whether they *were* in rebellion. Mr. Buchanan and his coadjutors are alone responsible for their blundering and unconstitutional policy, and for all its past or future consequences. For the planning, the conducting, and the termination of *that* Expedition they must answer.

The statement of the *Herald*, that "the documents, however, contain nothing of importance on the subject that is not familiar to the public, after the extreme measure of Government and advanced state of affairs, reflects shame on the Administration, and is presumptive evidence that a constitutional proceeding would not have answered its wicked and oppressive designs. Why, the public are "familiar" with "nothing," whether of little or great "importance," that has been duly and legally shown.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 200.)

[December, 1842.]

Extract of a letter from Orrin Porter Rockwell, superscribed to N. K. Whitney, dated Philadelphia, December 1, 1842, whither he had gone to escape the hands of those who sought his life in Missouri:—

"Dear brother Joseph Smith,—I am requested by our friend Orrin Porter to drop a few lines informing you that he is in this place. His health is good, but his spirits are depressed, caused by his being unable to obtain employment of any kind. He has applied in different parts of the city and country, but all without success, as farmers can get persons to work from sunrise till dark for merely what they eat. He is most anxious to hear from you, and wishes you to see his mother and children and write all particulars, how matters and things are, and what the propects are. I pity him from the bottom of my heart. His lot in life seems marked with sorrow, bitterness, and care. He is a noble, generous friend. But you know his worth: any comments from me would be superfluous. He will wait in this place until he hears from you. Please write immediately, as it will be a source of great comfort to him to hear.

If Joseph is not at home, brother Whitney will be kind enough to write. He says every other one he has come across has been afraid of their shadows, but he watches them well. He comes to see me every day, and I keep him a close prisoner! But he does not complain of my cruelty, or being hard-hearted, but, when with me, seems resigned to whatever punishment I may see proper to inflict: but he takes it in good part. Answer this as soon as received.

Yours truly,
S. ARMSTRONG,
for Orrin Porter.

Friday, 2nd. Sat as Mayor on trial of Amos Davis, who was fined in the sum of $25 for breach of city ordinance for selling spirits by the small quantity. In the evening, called on Elder Richards and Bishop Whitney to take an appraisal of the Printing Office establishment, preparatory to a lease to Elders Taylor and Woodruff for the term of five years.

Saturday, 3rd. Called at the Printing Office several times. In the afternoon, attended the Municipal Court in the case of Amos Davis, for breach of city ordinance, &c.

Sunday, 4th. The weather being very wet, I remained at home all day.

The High Council of Nauvoo met, heard, accepted, and adopted the report of their Committee for dividing the city into ten Wards, for transacting Church business, as follows:—

The First Ward is bounded on the north by the city boundary line, and on the south by Brattle-street.

The Second Ward is bounded on the north by Brattle-street or the First Ward, and on the south by Carlos-street or the Third Ward.

The Third Ward is bounded on the north by Carlos-street or the Second Ward, and on the south by Joseph-street or the Fourth Ward.

The Fourth Ward is bounded on the north by Joseph-street or the Third Ward, and on the south by Cutler-street or the Fifth Ward.

The Fifth Ward is bounded on the north by Cutler-street or the Fourth Ward, and on the south by Mulholland-street.

The Sixth Ward is bound on the west by the Mississippi river, and on the east by Main-street or the Seventh Ward.

The Seventh Ward is bounded on the west by Main-street or the Sixth Ward, and on the east by Durfee-street or the Eighth Ward.

The Eighth Ward is bounded on the west by Durfee-street or the Seventh Ward, and and on the east by Robinson-street or the Ninth Ward.

The Ninth Ward is bounded on the west by Robinson-street or the Eighth Ward, and on the east by Green-street or the Tenth Ward.

The Tenth Ward is bounded on the west by Green-street or the Ninth Ward, and on the east by the city boundary line.

Monday, 5th. In the morning, attended in council with brother Hyrum and others on bankruptcy, making an inventory of our property, and schedule of our liabilities, that we might be prepared to avail ourselves of the laws of the land as did others. Afternoon, had

conversation with brother Green. In the evening, attended the Masonic Lodge.

Tuesday, 6th. Attended the trial of an appealed case of Amos Davis before the Municipal Court. Judgment confirmed.

Wednesday, 7th. Dined with Elder Orson Hyde and family. Elder Hyde has this day returned home from his mission to Jerusalem. His presence was truly gratifying. Spent the day with Elder Hyde and drawing wood.

Thursday, 8th. Spent the day at home. Received a visit from Elder Hyde and wife.

This day, Thomas Ford, Governor of Illinois, in his inaugural address to the Senate and House of Representatives, remarked that a great deal has been said about certain charters granted to the people of Nauvoo. These charters are objectionable on many accounts, but particularly on account of the powers granted. The people of the State have become aroused to the subject, and anxiously desire that these charters should be modified so as to give the inhabitants of Nauvoo no greater privileges than those enjoyed by others of our fellow citizens.

Friday, 9th. I chopped wood all day. My brother Hyrum started for Springfield to attend to his case of bankruptcy, with Benjamin Covey as witness. Willard Richards, William Clayton, Henry G. Sherwood, Peter Haws, Heber C. Kimball, Alpheus Cutler, and Reynolds Cahoon accompanied them to attend to my case, present testimony to the Government that I was in Illinois at the time Boggs was shot—consequently could not have been a fugitive from the justice of Missouri, and thus procure a discharge from Governor Ford, on Governor Carlin's writ for my arrest. The weather was very cold, and the travelling tedious; yet my messengers travelled thirty-four miles, and stayed with my brother Samuel Smith, who kept a public-house at Plymouth.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 3, 1858.

MAGNIFY YOUR CALLING.—We presume there is hardly a member of the Priesthood who has not uttered the exhortation, "Magnify your calling,"—hardly a Saint who has not heard it reiterated many times, and who is not almost as familiar with it as with the command enjoining baptism for the remission of sins. Nevertheless, we are persuaded that but few realize the extensive signification of the injunction—that but few are impressed with the great meaning which those three words, "Magnify your calling," embody.

Brethren and sisters, what is our calling? Elders of Israel and officers of the Church generally, what is our calling? We are called to be the Saints of the Most High—to bear that name which Prophets, Apostles, martyrs, and the holiest mortals of earth have borne—a name which angels reverence. We are called to be "a chosen generation, a royal priesthood, an holy nation, a peculiar people," that we may "show forth the praises of Him who hath called" us "out of darkness into his marvellous light." We are called to be the oracles of God—to be the recipients of the Holy Ghost—to be the repositories of the revelations of heaven and the riches of eternity—to be the saviours of mankind, and to hold the powers of eternal lives. We are called to be the Latter-day Israel—to become the head of the nations—to be the earthly instruments to accomplish the great restitution, to bear off the kingdom triumphant, and ultimately to be the lawgivers of the world.

What a high calling, then, is ours! How much is comprehended in its scope!

But this must be made something more than a mere pretentious and unsupported claim. We have to become such in *reality*. There is not a member of the Church but looks forward for such a destiny to be eventually realized by the Saints. But they have to magnify their glorious calling, qualify themselves for the mighty work, prepare themselves for this high destiny, and *fulfil* all that has been spoken concerning the exaltation of Israel. "Aye, there's the rub!" It is one thing to be called, and another thing to be chosen. It is joyful to have a glorious destiny open before us; but it should not be forgotten that the race has to be run and the goal reached. When the Saints dwell on the prophecies concerning them, they should remember that to a great extent they have to fulfil them. It is one thing to have a high calling, and another thing to magnify it. The practical working out of this grand destiny, we fear, is too often overlooked. But our religion is a practical religion; and unless the Saints work out this destiny, they will never realize its attainment. To this practical point we would draw attention.

How, then, does the matter stand with the Priesthood generally? They should endeavour to realize, in the performance of their calling, all that appertains thereunto. In government, they should manifest, by their works, skill, tact, comprehension, wisdom, and legislative abilities unequalled by the Gentiles. Their Pastorates, Conferences, Districts, and Branches should show such an organization, order, system, and obedience, so that a very child could work the celestial machinery, if necessary. They should be the best business men in the world, keep clear accounts, and be more than ordinarily straightforward and honest in their official dealings; and in the accumulation and judicious appropriation of means, they should excel all other economists. In preaching, they should be more enthusiastic, energetic, simple, comprehensive, truly eloquent, *learned in truth*, effectual, and powerful than any other preachers. Let them endeavour to excel and be efficient in all their administrations. Let bungling, muffery, and inefficiency, henceforth and for ever be considered a disgrace. They should also endeavour—especially Pastors, Presidents, and Elders—to become skilful in the judgment of human character, and familiar with the manners, customs, movements, legislation, profitable literature, art, science, and business of all nations,—indeed, as much as may be useful for the upbuilding and Glory of Zion, and compatible with their missions. Knowledge and experience are in no case worthless. Unless prepared and qualified, they never will be appointed to govern kingdoms and give laws to the world; nor would nations submit to their rule, or the world receive their laws. Do you understand this matter, brethren? Will you prepare and qualify yourselves by your practice now for the great future?

As for the Saints—the non-official members of the Church—they must magnify their calling; for it is a high and holy one. In *all* things they should make themselves superior to their Gentile neighbours of the same rank, opportunities, and social and intellectual advantages. But more especially should they make themselves acquainted with the revelations, purposes, and wisdom of Heaven. Have they not the sublimest religion, the grandest destiny, and noblest motives to stimulate them? There is not a publication of the Church but they should endeavour to obtain and partake of its light. Especially should this be the case with the European Saints in reference to the *Star*. All should either read it or have it read to them; and there is not a young brother or sister that ought to be excused from subscribing to it regularly, and diligently making themselves acquainted with its contents. The old might have the plea that they cannot read; but this is no excuse for the young. They should *learn* to read.

Many disgrace their calling, disgrace their religion, and disgrace themselves. Take

from some their Priesthood or Presidency, and what is left? Nothing but a mass of worthlessness and inefficiency. Instead of magnifying their calling, they are drags upon it. They would pull it down to their own level. To tolerate them, you have to look over the men, and keep your eye upon their Priesthood, which they dishonour. Were it not for their calling, they would be nothing. Let such remember that the time will come when they will be nothing in very deed! There are also some Saints who, were it not for the name, would not be known from devils,—and those that claim the name of Israel, who would not be known from Gentiles.

Now is merely a day of trial and of temporary arrangements. When the great balance of accounts is struck, it will be seen who have been worthy, and perhaps that day will show a remarkable turning of things upside down. It is not improbable that some, who have been high in the Church and held important and responsible offices, will then be less than "hewers of wood and drawers of water;" and humble, worthy men, now unknown, may then be exalted among the Gods. At that day our subject, "Magnify your calling," will have a more pointed meaning!

MESSAGE OF GOVERNOR BRIGHAM YOUNG TO THE LEGISLATURE,

DELIVERED IN GREAT SALT LAKE CITY, DECEMBER 15, A.D. 1857.

(From the "New York Daily Tribune.")

Gentlemen of the Council and House of Representatives,—The people, for the promotion of whose advancement in correct government you are now assembled in a legislative capacity, are so remote from the high-wrought excitement and consequent entangling questions common to the populous marts of national and international commerce,—are so little prone to deem mere property, rank, titles, and office the highest prizes for human effort,—and, through enlightened choice, are so invariably peaceful and law-abiding, that your duties partake but in a small degree of that varied, perplexing, and intricate description so characteristic of the legislation of most, if not all other communities. But, however orderly and upright are a people, the changes and experience incident to transpiring circumstances, and consequent new views and events, afford ample scope for the exercise of that candid deliberation and prudent forethought, without which legislation is liable to be far more detrimental than beneficial.

Those unparalleled habits of industry, sobriety, order, and respect to the just rights of all, which so pre-eminently distinguish the occupants of a region uninviting to dwellers in more favoured climes, have continued in a rapidly-increasing ratio to advance Utah to a position in social and political progress worthy the highest commendation. During the past year, for reasons well understood, our progression has not been so particularly marked by improvements under appropriations from the Territorial treasury as it has by unostentatious, persevering, and skilful, individual efforts, most successfully applied to extending the area of our tillable land, to the gradual introduction of a more economical, systematic, and judicious cultivation of the various products adapted to our soil and climate, to the requisite care and improvement of stock, to the erection of more commodious private dwellings, and to a large and highly encouraging increase in domestic manufactures. These pursuits and their results, in the comparatively humble, limited, and tardy mode, as yet compelled by the time, thought, and means that can be devoted to their conduct and attainment, are tame and uninteresting to those who dwell amid the whirl of mental and physical energies, constantly taxed to their utmost tension in the selfish, unsatisfying and frenzied quest of worldly emolument, fame, power, and maddening draughts from the syren cup of pleasure; but they are laying for us and our children a foundation broad, deep, strong, and durable, upon which, through the blessings of our God, to rear a superstructure for the temporal well-being of ourselves and the thousands upon thousands who will seek unto us for sustenance and the enjoyment of the inalienable rights of civil and religious liberty.

Whether our agricultural interests, though so broadly underlying and essentially up-

holding all other avocations, require at present the further aid of special legislation, may well be questioned, since private enterprise has accumulated individual means until our agriculturists and graziers are abundantly able, either singly or by a combination of a few of the more energetic, to procure those approved labour-saving machines, and import those kinds and numbers of domestic animals that their ripening experience may dictate. And aside from that constantly-increasing experience and ability, and a higher tone of energy in their application, the Deseret Agricultural and Manufacturing Society have, through the appointment, from time to time, of lectures upon these and other practicable branches of industrial pursuits, and the annual distribution of prizes for the best specimens of home products, diffused a laudable emulation for attaining superior excellence in every department pertaining to our temporal advancement, insomuch that, with the facilities as yet at our command, it would appear advisable to still leave those and kindred interests to the able management and fostering care of that Society. True, their recurring annual fair, held in this city in October last, owing to circumstances beyond their control, was by no means so fully attended, nor the articles in exhibition so numerous and varied as would otherwise have been the case. Still the most casual observer could not but note and be gratified with the abundant evidence of the industrial prosperity of our Territory.

The mechanical skill of our artisans, so far as material would permit, has also been assiduously applied to the home supply of those necessaries and comforts so essential to well-ordered civilized society, thus freeing us, in a goodly degree, from the heavy tax of imported goods; yet there is an ample and ever-increasing demand for the products of their labour, at very liberal rates of compensation, which will, doubtless, afford all necessary inducements for home manufacture, to the full extent of the raw materials in our possession, except, perhaps, in the article of iron. They, also, in common with all other classes of our producers, share proportionally in the benefits arising from the annual exhibition of their handiwork in our fairs.

In some instances, especially so in relation to the sugar cane, cotton, wool, and dye stuffs, the want of the raw materials has been a serious drawback. It therefore affords me the greater gratification to be able to inform you that there is a fair prospect, at an early date, that our wants in those particulars will be amply supplied, independent of the burdens of importation. The Sorghum, or Chinese sugar cane, has been generally and successfully cultivated in small patches, in a great variety of soil throughout many of our settlements, and has been proved to be well adapted to a wide latitude of our climate. This plant is an almost invaluable acquisition, being singularly prolific in seed, as well as in a large amount of most excellent forage, and affording a remarkably large proportion of juice, highly charged with saccharine matter, which can easily be manufactured into a syrup, almost, if not quite equal, to the far-famed golden syrup of the sugar refineries, thereby relieving us from the necessity of submitting to a burdensome drain of our circulating medium, or the deprivation of a healthful article of diet. A small crop of a very good sample of cotton was successfully cultivated in our southern settlements during the past season, also a few stalks of indigo; and preparations are being made in that region for the production of cotton and indigo to supply our demands, as speedily as indigo seed can be procured in sufficient quantity. Madder can be raised in all our settlements; and it is a matter of astonishment that no seed of so useful and easily cultivated a plant has ever been brought into this Territory, so far as I am informed; and it is to be hoped that our friends abroad will take the earliest steps to supply this want. Our quantity of wool is still far short of an adequate supply, chiefly caused by a measurably culpable inattention to the care of so valuable a class of stock as are our sheep, and to depending too much upon foreign supplies, which are at any time liable to be beyond our reach. Your influence, counsels, and example can do much towards encouraging the production of wool and flax, that our spinning wheels and looms be not compelled to stand idle, and the people caused to suffer through their own improvidence in affairs within their reach and comprehension.

The manufacture of iron has not been prosecuted with that success so fondly anticipated and so much desired; but an engine having been furnished to the company, it is expected that all compatible attention will be given to supplying an article which enters so largely into our various daily operations. In fine, there is no known limit to the resources kindly provided in the elements surrounding us, no trammel upon the skill and energies of the people to hinder any from putting forth their talents to the fullest stretch for enriching, beautifying, and making heavenly the mountain and desert region in which our lot is cast.

Our schools, to those unacquainted with the facts and circumstances connected therewith, may seem not to have received that attention which their importance demands:

at the same time, each Ward throughout the Territory has provided one or more comfortable school-houses commensurate with the number of pupils to be accommodated; and proportionably more has been done in Utah for the true enlightenment of the rising generation than has ever been accomplished, under like conditions, in any other portion of the Union. And aside from the stated hours and exercises of schools, education is constantly attainable from books, from conversation, from reflection, at home; abroad, in highways and byways: and as its developments implant the desire for still higher attainments, academies, colleges, and universities will arise at the summoning wand of increasing wealth and leisure for learned requirements, until, ere long, we shall as far outstrip the world in every branch of true science as we now do in that knowledge which savoureth of eternal lives. In this great cause, also, your influence and example can be made productive of much good, even though your judgment should lead you, during your present session, to waive direct legislation upon this subject.

Reports from the Auditor and Treasurer, which I have the honour herewith to transmit, will furnish you the requisite information touching the condition of the financial affairs of the Territory.

The parent Government exercises a general supervision over the aborigines within its borders; yet a brief allusion to the red men within and around Utah may not here be inappropriate, the more especially since the expense of their care and support has, from the beginning, fallen almost exclusively upon us, and, from present appearances, bids fair to do so altogether; and still, after we have invariably fed and clothed them, and treated them with the utmost forbearance, in proper consideration for their degraded condition, if we do not turn out and, safely and without charge, escort to their destination those passers-through who have cheated and then poisoned and wantonly slain untutored savages, lying and corrupt presses throughout the Union will send forth against us a united and prolonged howl of base slander and false accusations, charging upon us all the murders and massacres occurring between the Missouri River and the Sierra Nevada Mountains, with the sole intent to excite to frenzy a spirit for our extermination. However much we may be disposed to deplore that savage usage which wreaks indiscriminate vengeance, we still more deeply deprecate that double-dyed villany of fiendish editors and their lie-loving readers, who wilfully suppress and falsely colour facts and subvert truths, for the sole purpose of raising an unhallowed hue-and-cry against an innocent people; for those editors and readers have been better taught; and suggest that if all such characters would organize themselves into patrolling Vigilance Committees, for the purpose of restraining the cruel and outrageous conduct of a portion of the annual passing emigration, they would soon learn that the Indians are far oftener, if not always, when difference of education and habits is included, "more sinned against than sinning;" that the most forbearing will not forever patiently endure a continued tirade of unjust threats, abuse, and vituperation; that kindness is much more winning than severity; and that the inhabitants of Utah, as ever, are at home noiselessly pursuing their peaceful avocations, and struggling to mete out even-handed justice to all, irrespective of creed or party. But, however Government may neglect, and however enemies may rage and falsely accuse, the experience derived from a long observation of the yearly improvement in some of the most degraded Indian tribes upon the Continent strongly prompts me to again recommend the continuance of that humane policy so uniformly pursued by Utah towards her wild denizens, gradually leading them like children in the rudiments of civilization, which has so often resulted and will ever result in saving lives that would otherwise have been and otherwise will be destroyed, and which my judgment dictates to me to be the wisest, most humane, and even cheapest policy that can as yet be adopted.

You are already aware that, upon examining the bids for carrying the mail on the route between this city and Independence, Mo., in the Fall of 1856, the contract for that route was awarded to Mr. Hyram Kimball, a citizen of this Territory, in compliance with a rule requiring the acceptance of the lowest responsible bid. You are also aware that the requisite service began to be put upon that route so early as February last, upon the first unofficial intimation of the acceptance of the bid, and several weeks before the arrival of official notification, the letter containing that notification having wintered at the Devil's Gate in care of a mail conductor in the employ of the former contractor. So soon as that notification came to hand, arrangements were entered into for the services of the requisite number of trusty and efficient men to transport the mail and select station points at convenient distances, and erect suitable buildings, and provide grain and forage thereat; animals and vehicles were rapidly forwarded throughout the whole length of the route; and with such liberality and energy were these proceedings conducted, that, instead of occupying and often exceed-

ing the schedule time of thirty days, as had heretofore been the custom in the most favourable seasons of the year, the trips were performed in a less and still lessening number, until Mr. John R. Murdock and Company took the July mail through in the unprecedented short time of fifteen travelling days, with every prospect for even that brief period being still further shortened. This prompt, safe, and reliable service, attained by the expenditure of upwards of $125,000 in a few months, was well understood in the Post Office Department in Washington; but, instead of even making punctual quarterly payments at the low contract rate of $23,600 a year, and extending every legal facility and encouragement in their power to the contractor, that Department, taking an unjust and altogether unwarrantable advantage of a clause wisely designed for the protection of public rights, tyrannically disannulled the contract, alleging as cause for such outrageous usurpation, naught but a failure in commencing the service at the time required, when they well knew that service was put upon the route weeks before the arrival of the acceptance of the bid, unduly detained through the fault of their pet contractor, and bolstering that allegation with the false and slanderous assertion—"The unsettled state of things at Salt Lake rendering the mails unsafe under present circumstances." To all human appearance, such conduct could only have been actuated by the fell design to prevent Utah from receiving a single dollar of public money for the performance of public service honourably contracted for, even though that service were performed in a praiseworthy manner hitherto unexampled, and to deprive us, if possible, from becoming acquainted with the exterminating plans concocted in Washington against the most loyal Territory known since the days of the Revolution. Would they have dared to thus treat any State or any other Territory, or to have even suggested such treatment? Every one knows that they would not. What is obviously the only inference to be drawn from such tyrannical usage by so important a Department of the General Government? That a deep-settled and pre-determined plan has been agreed upon to deprive us of every vestige of constitutional rights; for that usage accords only with the cry, constantly reiterated throughout the States, "Destroy the inhabitants of Utah," thereby compelling a numerous portion of the citizens of our boasted Republic to fall back upon the indefeasible right of self-defence, and adopt lawful measures for their own protection.

It is a matter of deep regret that officers of a Government, founded at so great a sacrifice by our forefathers upon "a land choice above all other lands,' have become so sunken in degradations as to have utterly lost sight of those pure and just principles embodied in the Constitution, and prefer, in the mad pursuit of low, grovelling, and selfish aims, to adopt and carry out that suicidal policy, a persistence in which can but end in rending to pieces a nation that otherwise might become the happiest and most powerful on the globe. Reckless office-holders and office-seekers have their poisoned fangs so deeply buried in the vitals of the body politic, and are so thoroughly organized and drilled in the defence and attack of the spoils, while the tradesmen, the mechanics, the husbandmen, and the humble labourers—the real virtue and sound intelligence of the Republic—are so busily occupied in their daily toil, and, except here and there a few, are so little aware of the dire portent of the future, and of the measures necessary for insuring public tranquility, that it is a discouraging task to attempt arresting the turbid current of official corruption that would sweep every vestige of truth, virtue, and human rights from our unhappy country: but the crimsoned satellites of plunder, oppression, and usurpation may rest assured that every friend of liberty will resist their destructive progress and stand fast by the Constitution and all laws conformable therewith.

True, all human-instituted governments contain more or less of the weakness pertaining to imperfection; and to this law our Government is by no means an exception. Still I am not acquainted with any man-made form of government in which are sown so few of the seeds of its own dissolution. Lovers of justice as were the Revolutionary patriots,—endowed as they were in their deliberations and acts, with a good proportion of that wisdom which cometh from above, and wielding an influence seldom attained by so small a number, yet they were unable to devise a republican form of government without a system of checks and balances, dividing the federative power into three distinct branches, controllable only by the will of the sovereign people. Their former experience makes it matter of no surprise that in their deliberations and acts they leaned so strongly to the side of the largest degree of individual freedom, nor, having suffered so sorely under the cruel rod of religion established by secular power, that they so clearly and strenuously guarded and guaranteed the widest scope to freedom of conscience and consequent right of worship in accordance therewith. But with the sound judgment and experience possessed by those great statesmen, it is only another evidence of the weakness incident to huma-

nity, even when acting under the best of motives, that, after having so long groaned under the bitter oppression of British colonial rule, and successfully struggled for the establishment of the inherent right of each and all to "life, liberty, and the pursuit of happiness," with the positive guaranty that every one should be privileged with and protected in the blessings flowing from a republican form of government, whose characteristic consists solely in the well-defined and well understood fact, that the rulers and laws shall proceed only from the election and consent of the governed, they should in April, 1784, pass resolutions, and in July, 1787, over two months previous to the adoption of the Constitution, pass an Ordinance specially legislating for American citizens residing on public domain, directly contrary to the very genius of the Articles of Confederation by which they had mutually pledged each other they would be guided. And that very legislation, contrary as it was to the authorities and limitations of the Articles of Confederation existing at the time of the passage of the celebrated Ordinance of '87, and to those of the Constitution adopted in the same year, as well as to the great truth embodied in the Declaration of Independence, that governments derive their just powers from the consent of the governed, could be and was endorsed by Americans, so long as the usurped power was exercised in justice; and the portion of that illegal legislation copied into "Organic Acts" for Territories could still be endured, were it not so grievously abused, as is the case when officers are attempted to be forced upon a free people contrary to their known and expressed wishes. Still, looking, as our patriot fathers measurably did, to the governmental experience and example of the mother country, and surrounded as they were by so many conflicting views and entangling questions, it is not a subject of so much surprise that they inadvertently took so illegal a course as it is that an early Congress, under the Constitution, continued to perpetuate and endeavour to make legal that which neither was nor ever could be law, without first destroying or remodelling the very Constitution from which Congress derives its power to act. And again, the course of that Congress is by no means so surprising as that Congress after Congress, with a lengthening experience in the workings of the governmental machinery and a boasted increase of enlightenment, should still continue to fasten a portion of that unconstitutional relic of colonial barbarism upon American citizens, whenever a laudable spirit of enterprise induces those citizens to lawfully occupy and improve any portion of the public domain. And it is most surprising of all, that Americans occupying public domain in Territories have so tamely submitted to such long-continued and obvious usurpation.

(*To be continued.*)

THE "TIMES'" REVIEW OF STANSBURY'S "EXPEDITION TO THE VALLEY OF THE GREAT SALT LAKE."

The *Times* has recently given the public a review of Captain Stansbury's official report of his "Expedition to the Valley of the Great Salt Lake." After lauding the work as the "principal key to the geography of this strange country," and informing its readers that "his survey was made at the expense of the United States' Government," and that "it was also printed by order of the Senate, with that ample illustration by means of maps and engravings which the flourishing state of their finances admits," the *Times* makes reference to his description of society and the character of the people in Utah. It affords another evidence of the pandering spirit of the press to popular prejudices and bigotry, and of the determination of our enemies to hide the true character of the Saints and to throw discredit on any testimony, no matter how reliable, that gives a favourable view of the people of Utah. It is an unworthy disposition even in the *Times*. By such expressions as the following, it seeks to lessen the weight of the testimony of an honourable gentleman, simply because it is favourable to the Saints :—

"It was the singular result of Captain Stansbury's mission that he was so struck by the worldly prudence which combined with their fanaticism, that he bore an emphatic testimony to their consequent prosperity.

"Assistance, and even hospitality, appears to have been afforded, and Captain Stansbury accordingly came to view their domestic institution with a tolerance which is remarkably conspicuous in the following passage." [Here follows the passage.]

The foregoing shows the mean and contemptible spirit of the writer, and his disposition to *blot* that part of the report creditable to the Saints, though, in every other respect, he admits that it is "unquestionable." Those who have read the Captain's work know that he has not represented the prosperity of Utah as "consequent" on a combination of "worldly prudence and fanaticism." After stating that "nothing can exceed the appearance of prosperity, peaceful harmony, and cheerful contentment that pervaded the whole community," he thus accounts for this state of things:—"I think it may be most clearly accounted for in the admirable discipline and ready obedience of a large body of industrious and intelligent men, and in the wise counsels of prudent and sagacious leaders, producing a oneness and concentration of action, the result of which has astonished even those by whom it has been effected."

Because of the "assistance" and "hospitality" afforded him, the Captain did not "accordingly" "view their domestic institution" and social state generally with "tolerance." It was on *facts* that this view was based. All honourable men, Gentile officials, merchants, and others who have sojourned in Utah have viewed them with equal tolerance, and have borne testimony "even" to their "hospitality." When the Anti-Mormon press cannot let the simple statement of a gentleman of high character and talent come before the public until blotted, it shows unmistakeably the spirit that inspires it; and when we see our enemies resort to their mean tricks and dodges to blacken evidence and testimony favourable to the Saints, it looks to us the offspring of black hearts. We then have the following closing paragraph:—

"Possibly the Captain's impressions might have changed if he had enjoyed the opportunity of a longer residence. At all events, he could not at the present day insist, as he then did, on the loyalty of the Mormons to the Government of the United States, maintaining that 'a more loyal and patriotic people could not be found within the limits of the Union.' Such expressions suggest doubts of Captain Stansbury's political discernment, though the geographical value of his work, especially at the present time, is unquestionable. For the latter reason only we point it out to our readers as at least enabling them to follow the transactions now commencing."

When Captain Stansbury maintained that "a more loyal and patriotic people could not be found within the limits of the Union," he did so from the evidence before him. He simply narrated facts and merely acted the part of a faithful historian. He related the unprecedented call for five hundred of our best men under circumstances more aggravated than have been known in the experience of any other people. He told how that call was responded to. He bore testimony to the enthusiastic celebration of American independence by the people of Utah in the face of all their wrongs. He heard the patriotic speeches of their leaders and made extracts therefrom. Such evidences of loyalty had never been given by any State or Territory in the Union. Therefore his statement was merely a statement of facts, and not the bare expression of an opinion. It had nothing to do with his political discernment either to suggest doubts or confidence. Any other honourable and truthful man, relating the same events and doing justice to his narrative, would have said as much, no matter what might have been the value of his "political discernment." In this Lieut. Gunnison and others have not been far behind the Captain. The events of the present day do not at all affect the stubborn facts of the past. And the most that can be said is that the Saints have been driven beyond the point of forbearance.

But does not the *Times* know that the true test of loyalty does not consist in sanctioning the oppressive and exterminating measures of any Administration, but in a people's fidelity to the Constitution and to the integrity of the basis of the great Federal Union? Does it not know that the Constitution gives no sanction for a President to turn a Nero and rush on society with his hordes to butcher American citizens, and that it does not demand of a State or Territory that it should tamely submit to such slaughter as the test of loyalty? The *Times* states, in this same review, that the "Expedition" was "intended for their complete subjugation." Does it not know that the Constitution does not contemplate the "complete subjugation" of "a loyal and patriotic people?" Does it not remember that this "Expedition" for the "complete subjugation" of the Saints was despatched prior to the events of the "present day," and that the "present" is